1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

with that which has already been reviewed, might make it possible to determine the demography of the Benguela Highland prior to the formation of the Umbundu kingdoms. It is also further evidence as to the demographic make-up of the Ovimbundu. Some of these recurring place-names evidently represent elements which now constitute separate entities outside the Umbundu kingdoms, although they probably made contributions to the formation of those kingdoms. Others represent elements which probably moved away from the earlier invasions from the north but stayed in their new sites to amalgamate with later arrivals. Some may represent successive splittings-off from a stock which thus settled at various places. Many recurrent place-names could be shown both in this region and outside the language-grouping.

Attitudes toward Other Tribes. Attitudes of the Ovimbundu towards the various neighbouring tribes are instructive. Mention has already been made of the attitude of the southern 'Bangala' people in their inclusion of the Ovimbundu of Kalukembe within their own system of exogamy. The Ovimbundu recognize a common humanity with the peoples who are their neighbours both on the south and on the north. They are all *omanu*,[1] people, or even *vakuetu*, comrades. Similar recognition is not extended to the eastern and south-eastern neighbours who are lumped together under the derogatory term of 'va Ngangela' or *ovinga-ngela*.[2] This eastern region as far as the Great Lakes was the happy hunting-ground of the slave-traders from Viye and from Bailundu. There is a term *olongoya* which is applied to the northern neighbours, but without the derogatory connotation of 'Ngangela'. *Olongoya* has a linguistic connotation as did *barbaroi* in the Greek, and refers to the fact that these neighbours speak what is to the Ovimbundu an unintelligible language. How much of rationalization there may be in these attitudes and prejudices one cannot say, but it seems that in them there is some recognition of tribal origins and relationships, of the fact that across the Benguela Highland migrations have swept from north to south.

Conclusion. In consideration of the above evidence, it is now possible to draw conclusions concerning the origin of the Ovi-

[1] *Omanu* is the Umbundu equivalent for the Nguni *abantu*, which has come to be applied to the whole language family.

[2] This Umbundu attitude is best illustrated by the proverb 'As a grass hut is not a house, so an *ocingangela* (singular) is not a person (*omunu*).'